

A BREEFE: COLLECTION
CONCERNING THE LOVE
of God tovwards Mankinde, & hovv
for diuers causes vve are iustlie
bounde to loue & serue him.

WITH PREPARATION TO
Prayer, and certaine necessarie prayers and
thankesgiving to God for his bene-
fites, daylie to be vsed.

Also a deuote Meditation to procure
Contrition, and excite Deuotion
With other vertuous prayers.

ECCLESIA ST. 18.

Before Prayer prepare thy soule: & be not as
a man that tempteth God



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holie Lambe. 1603.

BIBLIOTHECA
LAMBERTHANA



Being desirerous (good Reader) to
haue published some short Collecti-
on of most necessairie praiers, but hin-
dred by diuers urget occatioes: I thought
good, in respect of my duty to God, and
necessity of the time presēt, rather vwith
the poore vvidouue, to offer unto him
this simple Mite, for the increase of his
honour in helping of the godly, then al-
together to geue ouer my purpose. And
vvheras true vertue, cōsisteth principal-
iye in the loue of God: vwithout vvhich
our praiers are of no force. I haue here
prepared a litle Treatise concerning that
matter, and in vwhat respect vve are
bounde to serue him: In vwhich, as in a
glasse vve may clerelie behold our ingra-
titude,

itude, to vvardes so louing a Lord. And
because minie rather of custome then
true deuotion, so rashlie goe about that
holie vvoorke of prayer: I haue set done
a preparation therunto, vwith necessarie
prayers, Meditations, and thankesge-
ning, to be vsed daylie. Farevvell.





A B R E F F E C O L L E C T I O N C O N-
cerning the Loue of God toWards Mankin-
de, & hoWe Wee are for diuers causes
bound to serue & loue him.

TH E great and incomprhenſible
charitye of our Lorde towardes
Mankinde, maye be cōſidred fower ſun-
drye wayes.

First in the dignitie of our Creation.
Secondly in taking our corruptible na-
ture. Thirdly in ſustaining for vs his B.
passion. And fourthly in his great bene-
fits and bountiful giftes, both ſpiritual
& corporal, which may iustly kindle &
inflame the hartes of al true Christians,
to render to him again that which he re-
quireth of vs, which is nothing else but
a loueing harte, a iuste & vpright life.

A , In

In the dignitie of our Creation, hath he shewed, that he loued vs more then any other creature in the world: & that in two things. First in creating & making vs according to his owne Image & likenes: secondly in constituting vs Lords and Gouerners ouer al his other creatures.

In taking of our nature, he hath also shewed that he loued Mankind better then Angels, & that in three respectes. First in honour, because he assumed our nature, & not the nature of Angels: Secondly in loue, in that he repayred Mankinde with his precious bloud, & not them. And thirdly in vision, because in heauen we shall possesse more ioye in Contemplation of Christes Humanitie then the Angels, in that we shal see our nature, vntited to the deuine Nature.

But in suffring his B. Passion, he hath shewed [as we may say] that he loued vs better then him selfe, geuing for our
Salua-

Saluation freely his whole Body & life.
And here marke, that in this B. Passion
of our Sauiou, we may learne ffeue no-
table things.

First it teacheth vs to geue him hattie
thanks for the glorious ffruite which
we haue receiued by the same, which
gratfulnes is a thing so acceptable vnto
him, as S. Aug. saith, that nothing maybe
more. This B. Lambe of God which
was conceiued & borne without sinne,
wold thus suffer for vs, that by his pain-
ful Passion, he might pul vs backe from
the filthy pleasure of sinne. He suffred in
all his members, that with our members,
we might willingly serue him. Hce offe-
red for vs his precious blood the price of
our Redemption, that we might offer
our bodies with al the force of the same
to doe him seruice.

Secondly it teacheth vs to loue him,
because aboue all things, he loued vs.

Thirdly it teacheth vs how much we

ought to detest & hate sinne, for which he susteined such a painful & dolorous Passion, yea he abhorreth it so much, that notwithstanding his great desire of our Saluation: he condemneth the sinner for one deadly offence to perpetuall payne & tormente.

Fourthly it teacheth vs Fortitude, to withstand strongly any aduersity, paine or tribulation, for the honour & loue of him, that loued vs so much: & also for our owne Saluation, because tribulation in this world paciently sustained is the ready way to heauen. This blessed Passion being called to remébráce there is nothing so harde, as S. Isidore saith, which is not with an equal minde tolle rated. Let vs therfore as true Souldiers, diligently studye to suffer with him: & thē no doubtē we shall, as S. Paule saith, be pertakers of his cōsolatiōs & Ioyes.

Fiftly it teacheth vs Humilitie, for if Christ, which was the Sonne of God,
abased

abased & humbled h.m selfe so much as to descēd from his glorious Kingdome, into this vale of misery, to take vpon him oure base Nature, & suffer such an ignominious death: with what face can man litte vp him selfe in pride, & contēnance so louing a Redeemer? This Humility is the ground & foundation of all Vertue, & without that no vertue can be acceptable in the sight of God which caused our Sauior to carefully in his holye Gospell, to admonish vs of the same, saying. Learne of me, for I am meke & humble in hart. And S. Ambrose saith, that how much more abieet a man is in this life: so much the more he shalbe exalted in the world to come. Woulde thou haue al vices, saith one, destroied within thee? Learne then to be truely humble. To which agreeth S. Agust. saying. Humilitie is the Quene of vertues, the death of vyses, the looking glasse of virgins, & the harboure of the

A 5 holy

holy Trinitie. It is only humilitye, saith S. Bernard, that exalteth: & she alone leadeth to life, because saith he, this is the way, & ther is none other. And therfore S. Gregory saith well, that whatsoeuer a man doth is lost, if it be not kepte by humility. God graunt vs to imbrace this Vertue, & to imitate that swete Lambe, which as S. Bernard saith, was borne poore, liued poore, & dyed poore.

Now touching his bountiful Giftes, it drieueth me into a mase, to remember them. First how he hath made vs, as is before said, to his owne B. Image and likenes, geueing vs the noble giftes of Memoryc, Reason, & Will: & hath made the Soule of man so noble, that nothing is able to fill or satisfie it, but him selfe alone. It may well be occupied, as S. Bernard saith, vwith all other thinges: but filled or satisfiied, can it not bee.

He doth inrich vs also vwith his grace & doth visite conforte & strength vs, vwith

the loue of God.

vvith his good inspirations, & motions
to Vertue: And in the end, hath prepa-
red such Ioyes for vs, as passeth all vn-
derstanding, either of man or Angels.

And for the giftes corporall, they be
also such & so many, as are maruelous to
cōsider. He hath created for our behoofe
the Elements, vvith the Sunne to geue
vs light by day, & the Moone to illumi-
nate the night. The Fyre to keepe vs frō
coulde: & the Ayre to mitigate his hea-
te, and preserue our health. The Water
to vvashe away our filthines. The Earth
vvith his variable Fruites to susteine vs,
& vvith his beautiful Flowers, to recre-
ate vs: Besids the great diuersity of Bea-
ties, Foules, and Fishes, for our norish-
ment & delight.

He hath geuen vnto vs our Wittes, &
right Limmes, vvith Beauty, Strenght &
comlye shape. He hath kepte & deliue-
red vs from many daungers, both of fire
& vvater, thunder & tempest, slanders,
shames,

shames, & many other euels, vwith the
vwhich, for our sinns, he might iustlye
haue punished vs: & vvhē vve offendēd
in deadly sinne, haue cast vs headlong
into hell: & yet of his tender loue hath
forborne & spared vs.

O vwhat shall vve render againe vnto
God for all his Benefits? hovv infinitly
are vvee bounde to loue & serue him,
not only in respect of his goodnes in
him selfe (vwhich is the cheefest cause
indeed) & of his tender loue towards vs:
But also in respecte of the greate delight
he taketh in our seruice, yea muche more
thē he doth in the seruice of his Angels,
& the reason is this because man doth
not only serue God of loue as the An-
gels doe: but also vvit laboure & paine,
vvhich they doe not: For he laboreth
more in seruing him one day, then they
haue donne since the beginning of the
vworld: & therfore doth God singulerly
delighte in our praiers, & other good

wor-

workes, & shal geue vs, if vve continew
to the ende, a double Crowne of glorye,
that is both in Bodye & Soule.

And here vnderstand, that for diuers
causes we are iustly bound to serue him.

First for our Creatiō, because vve are
created only to that ende: & therfore all
our members & strengthe of bodye &
Soule, are to be imploied & exercysed
in his holye Seruice.

Also vve are bounde to serue him in
respect of his louing seruice done vnto
vs, vwho saith by his Prophet Esay, *ser-
uere me fecisti in peccatis tuis*, that is, thou
haſt caused me to serue in thy ſinns: As
vwhen he praied, fasted & preached,
vwhen he vvas vwhipped & crowned
vwith thorne, vvhē he caried his Crosse,
& theron ſuffered painfull death: & be-
ſides all this, in token of his great loue,
he ſcruth vs ſtill vwith his owne blessed
Body & blood in the holy Sacramento,
& therfore euery vway are vve bound
moſt

most louinglye to serue him againe.

Also vve are bound to serue him, in respect of our Obligatiō & Vowe, made in Baptisme: hauing ther vovved & promised so to doe al the time of our life.

Likevvise for his great Benefites, as is beforesaid, bestovved vpon vs.

And lastlye for that inestimable glory that he hath promised to al those that loue, and truly serue him to the ende.

But because no Seruice can be acceptable vnto him, which procedeth not from a cleane and pure harte: It shal not be here amisse to declare brefely, by vwhat meanes the same may be obtained & gotten.

First he that vwould serue God truely in cleānes of harte & Conscience muste daily behould, and looke into his wor-kes, and diligentlye consider his whole state and conuersation, & see if there be any thing in the same reprehensible, or contrary to the ywill of God: because

the

the knowlde of our selfe, is the beginning of our health & Saluation.

Secondly vwhat-soeuer he findeth in him-selfe, in vwhich he hath offended God: he must hartely repent, & humbly aske mercy for the same, firmly putting therof to make a cleare and perfecte confession, so soone as he maye.

Thirdly he must vwith careful study, and deuoute prayer, continually desire of God, to kepe & defend him frō sinne: for as the holy Prophete saith, Except God kepe the city, he vwatcheth in vain that keepeth it. Therfore euery man ought to serue God in greate humilitie, & with cōtinual watche & warde ouer him selfe. The difficulty of Perseuerance in vwell doing appeareth in the fall of Lucifer from heauē, of Adam frō Paradise, and Iudas frō the nomber of the xij Apostles: vwhat cause haue vve therfore to pray, as our Sauioure counseleth vs continually, hauing experiance of our
ovvne

owne vweaknes & debility in resisting temptations: In somuch that somtimes through one only vvorde, vve are prouoked to anger and impacience.

Therfore it behoueth vs euer to stand in feare for offending God, and to that ende saith the Scripture. Blessed is the man that is euer fearfull. And S. Bernard saith, that feare and Religion are knit together: & that the one can not remaine vwithout the other. God geue vs grace, that vve may dailye studie to obtaine this most noble vertue, that the bles- singe vwhich Christe speaketh of in the Gospel, may light on vs: vwhere he saith Blessed be the cleane in hart, for they shal see God, To vvhom be all honoure for Euer- more. Amen.

*A Thankesgiving to the B. Trinitie
to be Daylie vsed.*

AL Honoure, thankes, and praise, be to thee o blessed Father of heaué which haft created & made me. Glory be

ry be to thee, o B. Sonne of God vwhich with thy precious bloode hast redeemed me. Glory be to thee, o holy Ghoste, vwhich hast Sanctified me. Glory be to thee, o holy, B. and Indeuided Trinitie, whose vworkes are meruailous, & passe all vnderstanding. I laude & praise thee vwith hart and mouth, and geue louing thanks vnto thee, for all thy B. Benefits Spiritual and Corporal, and singe vnto thee, the Hime of glory, Sanctus. Sanctus. Sanctus. Thou only art God, and besids thee there is none at all, vwhich vworkest greate, meruailous and Inscrutable things, wherof at no end. To thee belongeth al Laude and Iubilie. To thee all Angells the Heauens, & vniuersall Powers, doe sing Praises. To thee o gloriouse Trinitie be geuen all honor of euery creature both in Heauen and Earthe nowv and for euer more. Amen.

soli Deo honor & gloria.

miss.

An Inuocation to be v̄sed before Praier, for the attaining of Gods grace, the assistance & directiō of the holye Ghost. And also to obtaine therby, Humillity, Charity, Puritie of Int̄ction, Cleannes & Peace of harte : for protection, & defence, against th̄ assualtes, temptations, & firyedartes of the Devil: & al inuisible, & visible enemies.

VVhat is to be cōsidered before Prayer, & the manner to beh̄ue your selfe iherin, morning & eueninge, before the office of our Ladye, or other v̄suall Fraiers: With certaine Benedicōs, which you maye v̄se all or parte, at your Discretion.

VVhat is to be premeditated before praier.

VVhen you int̄ed to offer the Sacrifice of Prayer, & Praises, to almighty God, & prepare you to praier.

Recall your Senses, & gather together your v̄vittes, & v̄ith an humble, attentiue, & deuoute mind, lifte vp your harte to God: Reuerently standing upright, v̄with your handes ioyned before your breste, & lifted upp.

Pause then a litle v̄hile, & aduised
lye

Iye consider vwith your selfe vwherefore
you come , vvhcraboute you goe , and
vwhat busines , you novv take in hande.

Also , before vvhom you are present ,
the Petitions you vwill aske , and the
Offerring you meane to make .

Remember you are novv , before a
moste mighty & Devine Maistly : The
Creator, and Redeemer , of your selfe &
all Mankinde , vvhorne Infinite Num-
bers of Angels , & all the Cælestiall mul-
titude doe continually adore & vvor-
shippe , vwith feare & tremblinge .

And your selfe , a most wretched &
vnworthey Creature , fraile vnstable ,
falling from him : dulle , & vn-apt to
call vpon him . And yet , his mercy is so
muche , & his goodnes so great , that he
is euer , ready to heare , & graciously to
graunte , your lawful requestes , and to
receiue you when you come vnto him :
& also to forgeue you al your offences ,
when you are hartely sorye , & aske mer-
cye for

Likewise, he is one that hath, and doth, most bountefully bestow vpon you, al thinges necessary for body and soule: & hath and doth, defend & kepe, feede & nourish, you, & al creatures.

And that before his diuine Presence, you nowe presume to enter, and to present you selfe: To Intreate, bescech, & Require mercye, and forgeuenes of sinnes, for your selfe & al others: & to offer the Sacrifice of Prayse, & Thankesgeuinge.

Therfore, with al humility, & reurence, prostrate your selfe at the feete of his mercye: & Indeuore vwith deuotion, to accomplish that you come for.

But before you begin your praiers, that you maye the rather, offer them vwith cleannes of harte, & geue thankes to God, not only for his Benefits, but chefely for his goodnes in him selfe; Make it fully knowven to your harte (as
true

true it is vncertaine vwhether you shal
live to the ende of your Prayers or not:
Indeuor therfore thay maye be such, as
if it shold so happen before you had en-
ded them, that so through the mercy of
God, they may be acceptable vnto him,
for the ful forgeuenes of your former
offences & the receiuing you to his fa-
uoure.

And that you may the more perfectly,
beginne, continevv, and ende, al your
prayers, and other good actions In the
Name, & to the honoure, & glorye of
God, the moste holy & blessed Trinitye:
& haue in minde his greate goodnes to-
vwardes you, & Benefits bestovved vpon
you, & geue thankes for them, and also,
that the Passion of our Lord, may take
the more effecte, the benefit of it be Im-
parted, the fruite ther of Injoyed: and in
al spiritual Practises remembred: You
may, yf it please you, begin your Pray-
ers, in manner as folovveth Meckly fal-
ling

ling on your knees, your hart & ioyned
hands, being Eleuated to God.

*W^hat is first to be v^{sed}, at the begin-
ning of Prayer.*

IN the Name of the Father, and of the
Sonne, and of the Holy Ghost. Amē.

In the Name, and Honoure of our
Lord I e s v s Christ, Emanuel, Crucifi-
ed, for our Redemption, and Saluation.

In the Honoure of God, the moste
holy, Blessed, Glorious, and Indeuided,
Trinitye: and Eternal Maiestie.

In the Honoure of our Lorde Iesus
Christes Humanity: and In memory of
his greate Charite, towardes me, and
all Mankinde.

In the vvorshippe of oure Blessed
Ladye, the holye Virgin S. Marye: and
In minde of her Humilitye.

In the Name, and Honoure, of God
the moste holye Trinitye In Vnitie, &
Vnitie In Trinitye, To whom be al
glory.

And

And In the Honoure, and Memory,
of our Lorde Iesus Christes humble In-
carnation, his Chaste Natiuitie , his life
& Conuersation , Charitable Death, &
Bitter Passion : His glorious Resurre-
ction , & Ascension : & the Comming
of the Holye Ghoste.

In the Honoure, and Memorye of all
the Laboures , & Vertues, of our Lorde
Iesus Christe, & of his holy Lyfe & Con-
uersation.

In the Honoure , and Memorye , of
the bitter Agonie , Blooddye Svvete,
and Painfull Prayer , that our Lorde Ie-
sus Christe, made in the Mounte of Oli-
uet: Before his taking & B. Passion.

And In Honour, & Memory of al the
Partes , & Paynes , of his moste Blessed,
bitter, & Paynfull Passion.

In the Honoure, and Memorye of the
fiae Woundes, that vvere pfered in our
Lord Iesus Christes Blessed Bodye and
Handes, & Feete, his Side, & Harte.

And

And that I may vwith all Humillitie,
& Reueréce, haue in Minde, & vvoriship
aright as I ought, al the Precious drop-
pes of Blood, that our Lord Iesus Christ
shed for my sake & all Mankinde.

And lkevvise, that I may euer haue
in minde, & obtaine the Promised laste
Revvard, of Saluation, Glorification, &
Perpetual Fruition of the Deyitie: & es-
chew the Punishmét, & Payne, of eter-
nal damnation: I offer thes my praiers.

O God moste holy o A Donay, in thy
Name, & to thy honoure & glorye: I Be-
gin, Continue, & end, these my prayers:
& I offer this my dutie and laboure, vnto
thy moste Sacred Diuinitye.

O Good Lorde Iesus Christe, I offer
vnto thee my harte, & Soule, and I offer
my selfe Bodye and Soule, vwith all the
partes, povvers & vworkes therof, & all
my thoughts, vwordes and deeds, all my
Intentions, and Actions, and all the La-
boures of my hands: To doe thy vvyll in
al, &

I, & accōplish all to thy honore & glo-
y, now, & all the time of my life.

And I beseeche thee, O God Holē
Ghoste, geue me grace, and strength, to
doe thy vwill in all thinges: to obay, ser-
ue, & loue thee aright, & to offer these
my Prayers, vwith cleannes of harte, pu-
rity of Intention, vprightnes of Action,
& vwith Attention, & Deuotion, In per-
fect charity, vwith true humility, & in
the Vnitye of thy true Church, & Faith
Catholike, that they maye, ascend into
thy sight, & be acceptable vnto thee, as
a swete Sacrifice of Incense.

O Blessed & Indeuided Trinity, I of-
fer vnto thy deuine Omnipotēcie, these
my Prayers, dutie, & laboures, for my
health, helpe, & perfect vveale, & for al
things necessary, for my body & soule
& for the right direction of my vwhole
Life, as it may be best pleasing, and
moste acceptable vnto thee.

And likewise, I offer vnto thy Omni-
B potent

potent Maiesty, o Holy and Glorious
Trinitie, these my Prayers, dutie & la-
bours, for the health, & helpe of soule
and body, of al other persons, that thy
B. vvil and pleasure is to haue praied for
Quicke & deade, vwithin the Church &
vwithout, in special & general, those in
special, that I am most behoulding to
and bounde to Praye for, by Inioyned
penince, blood or kinred, promise debt,
or any other benefit receiued.

And for all other in generall, that thy
blessed vwill & pleasure is to haue praied
for: And for vvhom, and vwhat soeuer
else, thy Wysdome knoweth necessarye
& my frailtie can not acke.

That it may please thee to graūt vnto
vs, Pacience in all temptations, & tribu-
lations, ghostly & bodelye: Protection
& defence, against all enemies visible, &
inuisible: Constancie & perseuerance in
vertue & al goodnes, helpe & releefe,
in all needes & necessities: Ease & deli-
uerie,

uerie, out of al troubles & afflictions that
vvee are in, or may any vwaye happen
vnto vs. And to liue & dye, in the Vnitie
of the true Catholike Faith & Church,
and come to blisse.

O moste Blessed, Glorious, & Indeui-
ded Trinitie, I humbly here prostrate
my selfe, before the Feete of thy Dewine
Maiestie, and mesurlesse mertie: Besee-
ching thee of mercy, & forgeuenes of
sinnes, for my selfe, and all others: and
mittigation of thy Iustice towardes vs,
nowe, & in the howre of our Death, &
at our Iudgement, perticuler, & genarall.
Grant this Lord Iesus Amen.

*Devoute Praiers, & Blessings, to be vsed at
the beginning of Praier, for obtaining Grace,
& assistance of the Holy Ghoste.*

IN the name of God. Amen.

In the uame of the Father, & of the
Sonne & of the Holye Ghoste. Amen.

By the signe of the holye Crosse, and
vertue of oure Lordes Passion: from our

enemies, visible, & inuisible, deliuer vs
o Lorde our God.

The Grace of the Holy Ghost, lighten
our hartes, and Sensces: and be vwith vs.
Amen.

Come Holy Ghoste, & fill the hartes
or all faithful people, & kindle in them
the fyre, of thy deuine Loue.

O God be our helper, in vvhose Na-
me & by vvhose vvorde all things
are done: Who hath made heauen and
earth.

O Lord, in thy Name, shal I lift vp
my handes and harte, that my Prayers
may ascend, & be acceptale vnto thee
as an Euening Sacrifice.

In thy Name o Lorde, shal I receive
helthe, & helpe, & in thy Name, & by
thy Power, shal I be made safe. And in
thy Vertue, thou shall Iudge me.

The triumphant Crosse, & victorious
Passion of our Lord, and the glorious
Name Iesvs, honored in heauen and
earth.

earth, be our defence & safety, sheld & protection, & he blesse & kepe vs nowv, & euer. Amen.

I esvs vwho is the vvisdome of the Father, geue vs health of Body & Soule. Amen.

God Almighty, blesse & dire cle me, & be vvith me nowe, & euer, in my beginning, proceeding, & ending. Amen.

God be in my head, & in my being.
God be in my mind, & vnderstanding
God be in my eyes, & in my Seeing.
God be in my Eares, & in my hearing.
God be in my mouth, & in my speaking.
God be in my harte, & in my thinking.
God keepe me from al euel in my vvorking
touching, smelling, & al my other
sences God be at my ending, and my
departing.

Blesse me o God the Father, vvhose
hath made me, and Created me.

Blesse me o God the Sonne, vvhose
Suffered for me, and Redeemed me.

Blesse me o God the Holye Ghoste,
who in Baptisme, hath Sanctified me, &
since, hath called, defended, & nourished
me.

O Holye Trinitie, of thy Incompre-
hensible goodnes, lighten my hatte, &
fences, my minde, & vnderstanding, my
soule & bodie, vwith the light of thy
grace, & be vwith me now & euer. Amē.

*The Manner to offer your selfe &
Prayers to God, first, & last.*

O My moste swete Lord Iesu Christ
in the Vnitie, and Vnion, of loue,
that thou did praise, & pray, to thy Fa-
ther, & take great paine & laboure for vs
sinners, duringe thy life-time here on
earth: I offer vnto thee this Prayer, and
Prayse, this Laude, and labour, and my
selfe bodye & soule, vwith all the partes
powers & actions therof: To doe all to
the honoure & glorie of thy holie name.
the weale of the true Catholike Church
the furtherance and increase of Vertue,
& hel-

& helping of souls to euerlasting blisse.

O mooste deare Lorde Iesus Christe.
In the Vnitie, & Vnion, of Loue, that
moued thee to be Incarnate, & become
Man: and dye for vs sinners.

I offer vnto thee this prayse, this praier,
this vvorke & labour, & my selfe bodie
and soule, to doe thy vvil in all thinges,
now, and alwayes. Amen.

O Good Lord Iesus Christ, I offer vn
to thy Father, for the Remission of my
sinnes (and all others) the paines, bitter
Passion, and Death, that thou did suffer
for me, and all Mankinde.

Forget good Lord, and cleerly remit,
the sinnes, & offences, of vs & our pa
rents, and be not revenged on our deme
rits, but spare, & forgeue vs, thy people
penitentes, vwith thy Bloode precious,
from sinne, & from tormentes boughte,
& Redeemed. And euer let mercy, tem
per thy vvrath, against vs, & our follye.

As our hope is in thee our trust & af

B 4 fiance

fiance, Amē to this say vve with hart & true cōsciēce. Graunt these my praiers, most B. Lord Iesus. To vvhom be al praise & glory, now & euer blessed.

Certaine necessarie praiers, to be daily vſed, mor-ning & euening: with others. And first. A thankesgeuing to God, at your vprisinge.

I Geue thee thankes, laude, and praise, to most holie & blessed Trinitie, one omnipotent, and eternal Maiestie, who haste this night preserued, defended, & visited, me thy vnworthie seruant, N. and hast caused me thus, to come to the beginning of this daie, and for all thy other benefites, which of thy onlie goodnes thou haste bestowed on me.

O Father most merciful, I beseech thee of mercie and forgeuenes, how soever I haue this night offended thy divine Maiestie, and graunte me grace so to spend this day, in thy holie seruice, faith feare, and loue: that vwith all humilitie, charitie, discretion, deuotion, & obedeience,

I may

I may be able to doe all my deedes and seruices due, as they may be best pleasinge and most acceptable vnto thee, In all my thoughtes, vwordes, and workes. and graunt me by thy grace, alvvayes to liue according to thy holie vwill. And all the dayes and time of my life, I commend vnto thee, my soule & bodie, my faith, my life, and my death: to be preserved, protected, and directed, by thee novve, and for euer. Amen.

*An other thenkesgening, to be vsed every
night with a Confession also
of our sinnes.*

OMnipotent Father, & most worthy of all adoration, who bearest a louing and fotherly care tovwards vs, thy vnvworthy children: I render vnto thee most harty thanks, for keping & preserving me this day past, and for other thy great giftes & benefits, spiritual & corporal, bestowed on me vnkind vretch, deseruing rather to haue bene sharply

B 5 puni-

punished for my greeuous sinne and ingratitude: and also for my deliuery from diuers & sundry perils, bodely & ghostlye, into the v which many haue fallen.

I Confesse vnto thee, o most louing father with sorowful hart, that this day I haue offended thy diuine Maiesty, in wicked thoughtes, wordes, & workes: and especially in this maner, place and time (here let him examine his cōscience and be sorowful for his sinnes committed) o moste louing & peetifull father, I hūbly beseech thee, by the immaculate life, and painful Passion, of thy deare Sonne our Lorde Iesus Christ, of mercie and forgeuenes hovvsoeuer I haue offended this day, ether of frailtie, ignorance, or malice: against thee, my neigbore, or my selfe. Amen.

Blessed Father and God of al mercy I humblie beseech thee, to geue me the grace of true contrition, & penance that I maye v with a sorowful hait bevvale

my

my sinnes committed, and with firme purpose forsake and detest them, & from hence forvward, vvalke in newnes of life, agreeable to thy vwill & my vocation. Create in me o Lord a clane harte, & geue me chastitie of bodie & soule. Graunt that thy holy Angell maye keepe vs, and this house in peace, that so vve maye passe the night vwithout sinne, to thine honoure, & oure saluation. Amen.

I commend vnto thee O Lord my bo-
die & soule, friends & enemies, sicke &
vvhole: & all Catholikes quicke & dead
vwith the vniuersal Church, that thy
blessinge may be vpon vs, and remaine
vwith vs, now & for euer-more. Amen.

The omnipotente & blessed Trinitie,
the Father, Sonne, & holy Ghost: blesse
& keepe vs, & graunte vnto vs a quiete
nighte, and perfecte ende. Amen.

*A confession of Faithe, & devout pрайе
to the holy Trinitie, daylie
to be vshed.*

O Blessed

O Blessed Trinitie, Father, Sonne, and holy Ghost: three Persons & one God, I Beleeue with my hart, and Confesse with my mouth, al that the holy Catholike Church beleeueth and houldeth of thee: and asmuch as a good Catholike and Christian man ought, to feele & beleeeue of thee. And I here protest before thy diuiue Maiesty, that I wil (with thy gracions assistance) continue al my life, in this Faith, and dye in the same. And I acknowledge thee my God and Father, maker of al the world, and I thy poore creature, subiecte, and seruant, make to thee fealtie, & homage, both of my bodie and soule, which I houlde of thee nobly, as of my soueraigne Lord & God: with al the goods natural, spiritual, & temporal that I haue, that euer I had & that I intende to haue of thee, here in this world, or in the world to come, and with al my hart I thanke thee. And in signe of recognisance, &

ee, & knowledge thereof, I paye vnto thee this little tribute, morning and euening: That is I adore & worshipe thee, with my hart & mouth, in Faith, Hope and Charitie: with this little Oraison or Praier, which al only appertaineth to thy B. Maiestie, Signiorie and Diuinitie: & hūbly I require thee of three things.

The first is, mercy and forgenues, of as manny euils, sinnes, & offences, as I haue done in time past, against thy blessed wil.

The second, that it vvil please thee, to geue me graee, that I may serue thee, & accomplishe thy Commandements, & not to runne or fal into deadly sinne.

The thirde is, that at my death, and great neede, thou wilt succour me, and geue me grace that I may haue remembrance of thy Blessed Passion, and true contrition for my sinnes: & that I may liue and dye, in the Faith and Vnitie, of holyc Churche: and finally come to thy glory

An other Deuote prayer, or Protestation.

O Lord God Almighty, which seest
and knowest al things, in whom
is al profound wisdome, and Sapience:
I wretched sinner, being now in good
health & perfect memory (for which,
as I am in dutie bounde, I thanke thee
most hartelye) doe heare this daye (in
disspite of al my ghostly enemies) make
protestation, that if ether by enticeing,
frailtye, temptation, or deceit, of the deuil
or other aduersities comming by sorow
paine sicknes, feblenes of body or by
other occasions whatsoeuer it be, I de-
cline or falle in perille of my Soule,
or prejudice of my healthe, or in error
of the holye Faithe Catholike in which
I was regenerate in the holy Fonte of
Baptisme: I do vtterly disclame in it, re-
nounce it, & withe meeke acknowled-
ging my faulte, doe in moste humble
manner craue pardon for it. In token
where

whereof, I doe now sincerly professe,
to liue & dye in the Faith of thy louing
Spouse, our holy mother the Catholike
Church. And in witnes of this Con-
fession, and protestation: I offer to thee
the Creede in which al veritie & truth
is contained. And to thee I commend
my Soule & Bodye, my Faith, my Lyfe,
and Death. Amen. I Bleeue in God &c.

A Prayer or Salutation, to our Lady.

H Aile Mary the hand-mayde of the
holy Trinitie most humble. Haile
Mary chosen to be the most high daugh-
ter of God. Haile Mary spouse of the ho-
ly Ghost best beloued. Haile Mary the
Mother of our Lord I e s v s Christ most
noble. Haile Mary the sister of Angels
most sweete. Haile Mary promise of
Prophets most desireable. Haile Mary
Queene & daughter of Patriarkes most
glorious. Haile Mary mistresse of Euan-
gelists most faithful. Haile Mary teacher
of the Apostles most wise. Haile Mary
the

the comforter of Martirs most valiant.
Haile Mary holines , fountaine , & ful-
nes of Confessors moste benigne. Haile
Mary honour & Crowne of chastity of
Virgins most pure. Haile Mary the cōso-
latrice of quicke & dead most readie . Be
thou with me in al tribulatiō & anguish
of thy motherly pitie: & in the houre of
my deth , receiue my soule & offer it to
thy sweete Sonne Iesus (I beseech thee)
with all those that haue comitted them
selues to my praiers. Amen.

A Blessing to be vſed before you goe forth.
The Imperial Maiestie of God blesſe me
The Regall Diuinitie protecſte me. The
Everlastinge Deytie keepe me . The
Glorious Vnitie comforte me. The In-
cōprehensible Trinitie defend me. The
Inestimable Goodnes direct me. The
Power of the Father Gouerne me. The
Wisedome of the Sonne quicken me.
The Vertue of the Holy Ghost , Illumi-
nate me and be vwith me. Amen.

Alpha

Alpha & Omega, God & Man: Let this
Blessing be vnto me all health & safetie
of body & soule, against all my enemies,
visible & inuisible: now & for euer.

Amen.

A most vertuous praier for all Estates.

O Moste benigne Father, O Father
most vworthy to be praied vnto, I
most miserable vretch, doe offer vnto
thee, for al my sinns (which I confesse
are many and vile) and for the sinns of
the whole vworld, the bitter Passion &
death of thy only Sonne, our Lord and
Sauioure Iesu Christ: I offer his la-
bours, his fastings: his vwearines, his
vvatchings, his prayers, his teares, his
humilitie, his bountifulnes, his pacien-
ce, and his Charitie: I offer his vexati-
ons & troubles of minde, his anguishes
his contumelies, his paines his vwhip-
pings, and his vvoundes: I offer al the
drops of his most precious blood: I offer
the merites of thy most syweete mother
and

O Most blessed Iesus my Redeemer I
geue thee humble thanks for thy innu-
merable, benefits which thou hast gran-
ted and geuen vnto me, being most vn-
worthy & doest daily bestew vpon me.
For thy most sacred Incarnation, chaste
Natiuitie, thy holy Life & conuersation
thy most bitter Passion, & the effusion
of thy most blessed blood: and for thy
death which was most Ignominious.
Make me, I beseech thee pertaker of al
thy merits and graunt that through the
diligent immitation & folowing of thy
virtues, I may be found a liuely branche
in thee, who arte the true Vine.

O Holy Ghost my comforter, I com-
mend to thee my Soule and Body the be-
ginning and ende of my life, graunt me
a good entrance & beginning: Geue me
grace to doe true Penance, that I maye
be hartely sorry for my sinnes, and from
them

them (by vertue of thy holy name) I
maye be perfectlie purifyed before I
deparre hence from this mortal bodye.
I that am corupte and blinde in my affe-
ctions and desires. & in my owne iudg-
ment, am easily ouercome, easily I do
erre, and am easily seduced and illuded:
wherfore to thee (O Lord) I whollye
commit, and offer my selfe. Defende &c.
kepe me thy vnworthy fernant from al
euil, teach and illuminate my minde,
gouerne me both within and without,
strengthen my weake spirite against in-
ordinate pusillanimite, and superfluons
scruples of Conscience, and humble it
that it fal not into presumption. Geue
me right Faith, vnmoueable Hope, sin-
cere & perfect Charity, that I may sweet-
lie delight in thee, I may loue thee har-
telie, and cry vvhile I may fulfill thy
holy vwill and pleasure.

O Holy & blessed Trinitie, God om-
nipotet, I comment vnto thee al my
busyness

bussines both spiritual and corporal. I
cōmend vnto thee my benefactours, my
neyghbours my friends, my familiars,
& al for whom I ought to pray, al tho se
which haue desired, or doe desire my
prayers. I cōmend vnto thee, the whole
Catholike Church, renew in it I besee-
che thee, purity of life, graunt that ech
one may corect him selfe: norish & kepe
amog them that are members of the sa-
me Church mutual charitie, and con-
tinually to loue thee. Such as doe erre
call backe into the way of Saluation
extinguish al heresies, & conuert those
to the knowledge of thy Faith, which
as yet doe not know thee. Comfort and
lift vp al that are trubled in mind and
conscience & such as are opressed with
temptations and calamities.

All Hayle o holy Virgin Marye, the
white Lillie of the B Trinitie, of whom
the king of Heauen Iesu Christ the bri-
ghtnes of his Fathers glory, wolde be
borne:

borne: and with they sweet milke be fedde and norished. O blessed mother assist my weaknes in al temptations, and necessities in al peril of sinne, and in the howre of my death, that thou helping and protecting me, I may be safe in our Lord.

O Blessed Spirits Angellical pray for me, and espicially thou holy Angel, the keper of my soule and body, haue thou faithful care ouer me. O al ye holy Sainctes of God, which haue passed ouer the troubles and vexations of his exile, and haue attained most happily to come to the porte of the celestial countrie, I most humbly cal you vnto my protections: helpe with your metites and praiers, both now & in the howre of my death. Amen.

A Praier to be vſed at the b:gining of Worke.

O Most glorious and indeuided Trinitie the Father, Sonne, and holie Ghost, vvhō art the onlie and euer laſting

sting goodnes, & vwithout vvhom no-
thing may be parfe&e: I besech thee by
thy almighty povver, confirme & streng
then my memory, by thy vvidome, li-
ghten mine vnderstanding, and by thy
goodnes reforme and make perfect my
vvill, that this vvorke vwhich I now
goe about, may begin & ende, to thine
honor & glory, to the help and confort
of my neighbour, and saluation of my
soule: the vwhich vvorke, & my selfe al-
so body & soule, I humbly offer to thee.
Conuert me to thee, o heauely Artificer
driue away the olde man with al his vi-
cious inclinations, and make me anew.
Create in me o Lord a cleane harte, & an
vpright intention in this & all other my
vvorkes: that both in me and them, thy
holy name may be glorified, and thy B.
vvil fulfilled.

An other to be vsed at the ende of Worke.

TO thee o God be al praise, which
hast permitted me to acōplish this
vvorke.

vworke. Graūt o Lord, it may be to thee acceptable to me healthfull, and to o-thers profitable. Not vnto vs o Lord, not vnto vs but vnto thy holy name, geue golrye. Amen.

*A Deuoute Meditation, to procure Contrition
and kindle the fyre of Devotion and feruore in
Prayer: WRitten, by the Reuerent and Deuout
Richard Roule Eremite at Hampsolle.*

VVhen thou preparest thy selfe to Praier, & desirest to haue therein Devotion: Seeke some conuenient place, free from noise and trouble that thou maiest haue ther some time of quiet vwithout disturbāce: sit or kneele, as thou thinkest moste conuenient.

Then be thou Emproure, Kinge, or Prince, Lorde, or Ladye, or any other persone of vwhat state soever: Consider vwell there is a God, that hathe made thee of nothing, to his ovne Image and likenes, and hath bestovved on thee my righte vvittes and Sences, my limes, & all

all other features of bodye, with manye
greate giftes & grace spiritual & corporal: As memory, vnderstanding, & wil,
also strengthe, bewtye, & comlye shape,
with worldly ease & pleasures, that di-
uers others vwant, vwhich liue in great
distresse, and much anguishe of bodie &
minde: All vwhich, thou maiest daily
see, and behoulde before thee.

Thinke also, hovv frayle and sinfull
thou arte, and vwithout the keeping of
that good Lorde, thou sholdest fall into
al kind of sinne and iniquity, through
thine ovne vretchednes and frailtye.

And further thou maiest thinke as of
thy selfe, there is nomore sinfull a crea-
ture then thou art, and if thou haue any
grace of good lyfe, in liuing more up-
rightly then some others: Consider it
commeth of God, & not of thy selfe, &
by him that grace is freely geuen thee.

Call also to mind, how longe God
hath suffered thee in thy sinns, and how
ofte

often he might haue punished thee with perpetual payne, vvhile-as by offending him thou deseruedst it , yet of his greate mercie and goodnes, hath he spared thee, for the amendment of thy lyfe, that thou myghtest aske mercye , and loueinglie hath he abiden thee , vntil thou vvoldst come vnto him , leaue thy sinne , and returne vnto good life: For lothe he vvere to forsake or lose, that by death he bought ful deere , vwith bitter paynes , and the price of his most precious Blood.

Also thou mayest yet further consider, that because he vvold not lose thee, he became Man , and vvas borne of a Virgin , he liued here in pouertie , an- guishe , and tribulation , al his life: and after that, death he vvold suffer to saue thee by his mercye , and bye thee againe that vvas loste by sinne and folie. In this manner, or the like , thou mayest consider of his great goodnes and benefites.

And for obtayning of more grace and

deuotion in thy Prayers, and to get thee
compunction: Behoulde here vwith the
ghostlie Eye of thy Soule Christis pitious
paynful Passion.

Firste, Imagin in thy harte, that thou
seest thy Lord taken of his enemies
vwith many reproofs & disrites, brought
before a Judge, falsly there accused of
manie vwicked men, and answered right
nought, but meekly sufred their wicked
and reprochful wordes. They were de-
sirous to haue him deade, but first to suf-
fer paynes.

Behould then that good Lord chiue-
ring & quaking, al his bodie naked boūd
to a piller, and aboute him standing wic-
ked men voyde of al reason, sore scour-
ging his moste blessed bodie vwith out
anie pitye.

See now, how they sease not from
theire furious strokes, though they see
him stande in his owne blood,
From the toppe of his head, to the sole
of his

of his foote, hole skin they leue none: his
fleshe they rese to the bone, & for weri-
nes of them slues, they leue him almoste
for dead.

Looke then aside, vpon his blessed
Mother, see vwhat sorowe she maketh
for her deere Sonne, & haue compassion
of her paine, vwhich lyeth there in a
swoone. Turne then again to thy Lord
and see how vrudelie they vnbynde him,
how hastely they draw him forth, to
heape vpon his tender bodye, more painye
and tormentes.

A Garlande of sharpe thornes they
thruste vwith violence on his B. head,
til the blood ran downe into his eyes,
nose, mouth, & ears. They kneele then
downe vwith scornes, and rise with re-
proofes and spitte in his blessed face. Se
the how that B. Ladye beateth her brest,
and vringeth her hands: & I trow thou
wylte vveepe for that doleful sighte.

C 2 Looke

Looke yet again to thy Lord, and see
how spitefullie they hale him forth to
an high hil, there to naile him hand and
foote, to the Rood Tree. See there first
how fearlessly they pul of his clothes, how
meekly he goeth then to the Crosse, and
spreadeth his armes abroad, and how
with cordes, those pitiles Tormentorors
dravve them forth, til his B. senewes &
Ioyntes al to bruste. Then vwith greate
boysterous Nayles, they make faste to
the Crosse his precious handes. In the
same maner thou may see how greeuously
they drawe his blessed legges, and nayle
his feete, downe to the Tree. Se then
how they proffer him to drinke bitter
galle and isel, and knele again before him
vwith manie despites.

Then harken to that good Lord how
meekly he taketh his leaue of his
gracious Mother, and of his deare Apostle,
& betaketh them ether to other, as deare
Mother and Sonne: & after vwith a lowd
voyce

voyce he commendeth his Spirite, to his Father in Heauen, hanging dwne his B. head ypon his breaste. Se also how soone after, they pearce his harte vwith a Speare, in great fury, and how bloode and vwater gusheth forth of his B. side.

Then maiest thou haue ful great pity behoulding that good Ladye, how for sorow she shrinketh down in her sisteris armes. Take heede to the heuy chere of his Apostle S Iohn: To the teares of Magdelein, and of his other friends: & I hope among al these thou shalt haue compunction. Then is it time to speake for thine owne neede, and for al others aliue and dead that trust to thy prayers. Caste downe thy bodie to the ground, & lifte vppe thy harte vvih doliful chere: and make thy prayer in maner as foloweth.

O Lord God Almighty, blessed may thou be, thou madest me, thou boughtest me, thy sufferance is great in me. Thou vouldest not condemne me

hauing often times iustly deserued it. :
But thou hast kepte and saued me, til I
vwould forsake sinne, and turne wholy
to thee. Now Lord, with sorowful harte
I acknowledge to thy Goodnes, that I
haue misspente vwithout profit, al my
vvittes, powers, and vertues, that thou
hast geuen me, to the helpe of my soule

Al the time of my life, haue I vvasted
in diuers vanities, al the limes of my bo-
die, in sinne and superfluities: The grace
of my Christendome, in pride and other
vvretchednes: and trulie Lord, manie o-
ther things haue I loued, better then
thee, and not vwithstanding my great vn-
kindnes euer thou haste norished me, &
tenderly kepte me. Of thy great suffrāce
I had ful little knowledge, & of thy great
rightuosnes I had but little dreed. I tooke
no hede to thāke thee for thy great good-
nes, but in al my life from daye to daye,
great matter of vvrath, haue I heaped
vppe through mine owne vvickednes.

Ther-

Thersore sweete Lord, vwhat I shal say to thee I knowv not : But only this vvorde in vwhich I trust. God of thy great mercie, haue mercie vpō me. I acknowledge o Lord, al that I haue, commeth onlie of thee, I knowe wel vwithout thee nothing may be , but sinne and vretchednes, vwhich commeth of me. Wherfore Lord vwith meke hart I beseeche thy goodnes doe not to me as I haue deserued, but after thy great mercy , & send me the grace of the holie Ghost to lighten my hart, to comfort my spirite , to establish me in the right vway, and to performe thy wil, that I may haue perseveraunce , in that I haue begun , and never hereafter be seperated from thee, by my vinstablenes, ne by temptations to my enemie: I am vworthy o Lord , to be chastised for my vvicked liuing, vwith vvh. at rod it pleaseth thee :vvelcome be it. Pacience good Lord send me, gladlie to suffer thy correction, comfort me amōng of thy grace

& vwhen thy vvil is, vvithdraw thy rod
& take me to thy mercie. Ful bitter be the
temptations & ful greuous to suffer, but
though they be dredful, I knowv they
shal hereafter to my soule be meedful. O
Lord thou knowest my hart is right feble
much is my vnstablenes & my knowledg
ful little: Therfore good Lord, strengthen
me, establish me, and teach me: and as
thou made and bought me; so keepe and
defend me. Bodie and Soule, I commit
to thee, not as I vvil, but as thou wile
Lord so be it.

And now good Iesu Gods Sonne, that
knowest al things, helpe me in al vvic-
ked thoughts that I displease thee not in
liking or consenting. Ful oft I haue offend-
ed thee in diuers thoughtes against thy
vvil, & much to my liking: therfore it is
thy rightuousnes, that I be trubled with
other thoughts at thy pleasure that be
greuous to me. But swete Iesus vwhen thy
vvil is put them from me, and take me to
mercie

mercie. O Lord Iesus Christ Gods Sonne, keep my mind, that I dilight not in vaine thoughts. Iesus Christ Gods Sonne, vvhich stood stil before a Judge, nothing, to him awntering: vvhith draw my tongue til I consider hovv and vwhat I shal speake that may be to thy vvoorshippe.

Iesus Christ Gods Sonne, vvhose hands vvere bound ful sore for my loue:guide & gouerne my hands & al my other mem bers, that my veworkes may euer beginne to thy vvorship, and graciously end, to thy moste honoure. Arise o Lorde, and helpe vs: And for thy holie names sake, saue & deliuer vs .O Lord Iesus Christ, cause me to haue in thy loue a meane vvhithout mesure, an affection vvhithout meane, a longing without order: & a burning desire vvhithout ceassing.

O Lord I beseche thee of mercie also for al thos that doe desire my prayers & though I be a most vvhretched sinner. vnvorthye to be hard, haue regard to their

humilitie and deuotion , and v vhat they
desire to thy vvorship, graunt the for thy
goodnes. Graunt them and me, & to al o-
ther that I am behoulding to, or bound to
pray for , grace to loue v vhat is moste to
thy liking, thee to loue aboue al thinges,
nothing to desire that should thee dis-
plesc. Al temptations mightily to with-
stand , al other vanities o Lord for thy
loue to dispise. Thee good Lord euer to
haue in minde: and in thy seruice to a-
bide to our liues ende, and if thou graunt
vs anie thing to doe that shal be to vs
meedful: graunt part o Lord to the Soules
departed, abidig thy mercie in the paynes
of Purgatorye. Amen.

*In such maner thou maiest pray in the begin-
ning, and v vhen thou art entred in deuotion,
thou shalt percas haue better feeling in praier and
holy meditations, then I can shew. Good brother
or sister pray then forme v vrit by the teching
of Almighty God, haue v vwhich thee these few
v vordes, for the helpe of thy soule, Whome God
of his*

of his endles mercie gouverne, to his good pleasure,
and thy saluation. Amen.

Verie Deuout and Godlye Prayers on the
Passion of Christ. Gre. Mag.

O Lord Iesus Christ, I adore & wor-
ship thee hanging on the Crosse,
bearing on thy head a Crown of Thorne,
I pray thee, that thy holie Crosse and
death, be my defence and sheeld; and I
beseeche thee deliuer me from the Angel
smiting. Amen. *Pater noster. Aue Maria.*

O Lord Iesus Christ, I adore and wor-
ship thee vvounded vpon the Crosse: and
there drinking Gaul and Eisel: I require
thee that thy vvoundes, may euer be
comfort to my Soule, and remission of
my sinnes. Amen. *Pater noster. Aue Maria.*

O Lord Iesus Christ, I honour thee,
for those moste bitter paines, vwhich on
the Crosse, thou didst suffer forme: spe-
cially in that howre, vwhen thy most
holie Soule departed from thy blessed
bodie: I beseeche thee haue mercie on my
Soule

Soule, vwhen it shal departe out of my
bodye, and bring it to euerlasting blisse:
and Ioye in Heauen. Amen. *Pater. Aue.*

O Lord Iesus Christ, I adore & wor-
ship thee, layde in the Sepulcher, anoynt-
ed vwith Mirre and Inscence: I beseeche
thee that thy deathe, may be my lyfe, and
lighte Euerlasting. Amen. *Pater. Aue.*

O Lord Iesus Christ, I adore & wor-
ship thee, descending into Hel, and from
thence deliuering those that vvere Cap-
tive: I beseeche thee, that thou suffer not
me thither to descend. Amen. *P. Aue.*

O Lord Iesus Christ, I adore & wor-
ship thee, Rising from death, Ascending
into Heauen, and sitting at the right hand
of thy Father: I beseeche thee, that thither
I may folovv thee, and that I may deserue
to be presented before thee. Amen. *P. A.*

O Lord Iesus Christ, the good Shep-
heard, cōserue and keepe the Iuste, Iusti-
fie the Sinner, haue pitie vpon al faithful
People, & be merciful to me a greeuous
Sinner.

Sinner. Amen. Pater. Aue. Credo.

I Beseche thee o Lord Iesus Christ, that thy Deathe, be my Lyfe, and strength, vwith the vwhich, I may be Armed, protected, and directed. Thy Woundes be vnto me, continual foode, vtherwith I may be refreshed and delighted. The Sheding of thy moste precious blood, be the washing away of all my sinns. Thy passion, and Resurrection: be vnto me Eternal Life and Glory. In these shinges, be all my deliht, and desire, my refection, and reioycing, my health, and strength, my Ioye and studdies: and the whole desire, of my hart minde, and body: now and euer. Amen.

*Reasons inducing vs to be grateful vnto
God for his Benefites.*

How much vve are bound continuallly to laude and praise God, cheifly for his goodnes in him selfe, and also to be thankful to him for his B. Benefites: vve may learne of the holy Prophet Dauid,

uid, which in that respect said, the praise of God vvas in his mouth : For vve ought vwithout cessing as S. Bernard saith to geue thanks vnto him , vwhich never ceaseth to bestow his benefites vpon vs.

And how dangerous it is to be ingrat-
ful , it apeareth vvel in one of the holy
Fathers saying , that there is nothing
vwhich so much prouoketh the indigna-
tion of God against vs , as ingratitude .
Therefore seing vve vvere created to ser-
ue God : Let vs begin to learne here in
Earth, as S. Bernard couſaileth vs, praises
vve shal yeld to him in heauen.

*A Moste Godly and Devoute prayſe, and
Thankes-geuing to God, for his blessed
Benefites Spiritual and Corporal :
Of al true Christians, daily
to be vſed.*

O Moste holy B. glorious and Inde-
uided Trinitie, the Father the Son-
ne and Holye Gſtſt, Three Persons and
one Almighty God : my Lord and God
my

my maker and redeemer, my norisher,
my defender, my sweetnes, my mercy
my refuge, my strength, my victorye,
my Sauiour, my Ioy, and glory Eternal.

I Laude thee, I glorifie thee, I honor
and worship thee, O Blessed Trinitie, for
that thou art in thy selfe: for thou art
the highest God, from whom floweth al
goodnes. Thou art gracious Eternity,
thou art eternall Felicitie, thou art the
depth of all Wisdome and Sapience:
Thou art only God, and ther is none
without thee.

I Laude and honor thee o B. Trinitie,
that mightilye haste made of nothing
Heauen and Earth, Sunne and Moone,
and al other creatures, and for that thou
conseruest and gouernest al things in this
Worlde All worship, Laude, glory, and
thanks, be euer geuen to thee for al thy
works, and of al thy creatures, now and
euer. Amen.

Also I Laude, thanke, and praise thee,
for

for that it pleased thee to make the ix. glorious Orders of Angels, to laud & honor thee eternally, and some of them to assist vs faithfully, in this exile, and vale of misery with *honable* & necessary councels and helpings: and also to declare thine Ineffable goodnes. And thou madest al these thinges for man: But man, thou madest with thy proper hands, to thin owne glorious Image and liknes. Thou formed in him Vnderstanding, and adorned, & enabled him with free wil. I Laude and glorify thee, for that great gifte, in that thou set him in Paradise flowing with delights that he might haue high things in fruition, inferior things in gouernment, and to possest al things to thine honour, and to worship Laude and praise thee euerlastingly.

Yet thou made not thes noble creatures, Angel and man, for any necessity thou had to thē, for truly al things were sufficient in thee, to thine eternal glory:

But

But of the seruor of charity, thou wast
moued to create them, that such noble
creatures should be pertakers of thine
inexpressable loye and glorye.

*Thankes gowing to God for our Creation and
other benefites spiritual and corporal.*

And furthermore, I Laude honour
and worship thee O Lord, for that
it hath pleased thee among al thy B. wor-
kes to make me a reasonnable man: For
gracious, Lord thou mightest, if it had
pleased thee, haue made me a clod of
earth, a stone, a mine of metal, or any
such dead creature: Or else good Lord
thou mightest haue made me an hearbe a
plante, or a tree, bringing forth blossons
and fruit, which hath life vegetiue to
fructify: Or yet a more worthy creature
then any of these, as a beast, bird, or
fish, hauing sence, feeling, and local
mouing: But thou o Lord, hast made me
none of al these creatures, but to my vse,
health, and helpe, hast thou made them

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rious Orders of Angels, to laud & honor
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health, and helpe, hast thou made them

al

al, to be my subiectes, and I to be their Soueraigne.

And to me, whom thou hast made a creature reasonable, thou hast geuen Power, Wisdome, Reason, Vnderstanding, and free will, and hast formed me with al my right lims and featur of body: and thou o Lord hast bestowed on me, the perfection of al the forsaide creatures, hauing geuen me being, with stons and metales: life, with Trees and hearbes: Sence, feling, & moueing, with beastes: and Vnderstanding with Angels: Hauing also indued me, with many other good giftes, spirituall, and Corporall, As the giftes of grace, giftes of nature, and the gifts of Fortune.

The giftes of Grace, as Memory, Vnderstanding, and wil, Minde, Reason, Imagination, and Capacity, which are calleed the mightes of the Soule invvard.

The gifts of Nature, as beauty, comly shape

shape, strength, agility, and swiftnes: My
v. wits, & corporal limms, and members,
as hands, feete, mouth, nose, eyes, and
eares, vvhich be the mightes of the
Bodye outvvard.

And vwith these also the gifts of for-
tune, as meate, drinke and cloth, vvorldly
riches, and al other things necessary for
Body & Soule: vvhich many a good crea-
ture that hath serued thee better then I
haue wante: Alhonour and praise be to
thee, for al these thy louing kindnes,
that thou o Lord hast shewd to me,
and I notwithstanding, haue bene so
vnkind to the in mispending these thy
giftes, little concidering thy abundant
goodnes: I humbly aske mercy o Lor, for
thes my trespasses: and loueingly I tháke
thee, for thy greate Grace, and goodnes.

*Praises to God for his gracious Visitation
Inspiration and Preseruation.*

A Lhonour and Prayse be to thee o
Lord for thy manifolde mercies in
hauing

hauing so often visyted my harte, vwith
thy Graces, spiritual motions and good
Inspirations: And also hast kepte defen-
ded, and deliuerted me, this day & night,
and al the daies and times of my life vnto
this howre, from many perils and dan-
gers of body and soule, As from fire and
vwater, lightning, thunder, and tempeste
from flanders, shames, and rebukes of
this vworld and many other mischieves,
into vwhich for my sinnes, I might iustly
haue fallen, thou o Lord, hauinge suffred
many a vvorthier person then I, both
in strength, beauty, & cunning, sodainly
to be punished for their defaultes: But
merciful Lord, me thou hast spared and
forborne, & hast suffred me in al my great
and greuos trespasses, vwhich I haue don
against thee, more then they, paciently
abiding alway for my conuersion and
amēdment, vwhen rightfully thou might
haue slaine me and damned me also per-
petuallye.

Other

Others Lord, thou hast punished by
great troubles many vvaies, as by impri-
sonment, hunger, thirst, could and heate,
blindnes, and madnes, by bakbiting and
open infamy: and me vnkinde vvretch
thou caledst by friendly chastisings, as by
bodily sicknes, by death of frendes, or
losse of vvorldey goods: And somtime
thou admonished me, calling me againe
vwith ful benigne and tender loue, by
exāple of others, that haue ben drowned,
slaine, or dead sodainly in my company:
and I spared and saued, vvhich if I had
then finished my life as they did, I had
ben vnready to thee, & dyed in my sinnes.

Thus then hast thou saued me, both
soule and body, from many perils and
dangers diuersly for the which I geue
thee most harty and louing thankes. For
the multitude of al these thy mercies:
forgue me I beseeche thee o Lord my
great offences, and remember not my
sinnes and Iniquities, but of thy goodnes
pardon

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great offences, and remember not my
sinnes and Iniquities, but of thy goodnes
pardon

pardone me, & geue me grace continuallye,
to yelle acceptable thankes vnto thee
for al thy B. Benefites.

Laud & Praise for our Sanctification & Vocation, to the Vnitie of the Catholike Churche.

A Boue al these thy mercies, hast thou
o Lorde, of thy especial grace and
goodnes, knit me to thee, by calling me
to the knowledge of thy selfe, and
making me a member of thy Church ca-
tholike: wheras many thousand Iewes,
Turkes, & Infidels, that haue bene borne
since I was, haue died in their iniquities,
and many hundred thousand also, since
the beginning of the world vntil this
time, more worthy and noble then I: &
if it had plesed thee o Lord, thou mightest
haue made me one of them, and so to
haue liued and died as they did: But of
thy especial mercy and tender loue, hast
thou chosen me, among so many thou-
sands, to be one of thy darlings, borne now
in the time of grace, among Christian
people

people, and vnder the Keyes & suffrages
of holy Church, for the which, al honour
be to thee for euermore. Amen.

*Thankes and praise to our saviour Iesus for the
Benefices of Redemption, Glorification,
and fruition.*

O Blessed Iesus, I Laude and honoure
thee vvhich for my sake vvas borne
of the B. Virgin, and suffred here, for the
pace of xxxij. yeres, hunger, thirst, cold
ind heate: and after al, dispite, and
painfull death. And by that thy death, and
bitter Passion, thou bought vs out of the
hraldome of the fiende, the third daye,
hy Soule and body, being knit again
ogether, by thy glorious Resurrection.
And in thy Ascension, hast thou abled
me, to be a Prince, or Princes, in the
iugh Blisse of Heauen, not ten or xx.
eares, as earthly Princes liue here in this
ife, But euer to liue, vworld vwithout
nd, in al Ioye, Blisse, & endles Felicitye.

**Great is the reuwarde o Lord, thou
hast**

hast prepared for me if I leue my sinne, & continue in thy seruice to my liues end. That is three dovvries in my soule, and ffeue in my bodye.

The three of my soule be these, perfe~~c~~ loue and Charity in thy Diuine Maiestie. Cleare Inspection, of thy B. Godhead. And true knitting, and perpetual vnion to thee, vwithout dissolution, or departing from thee.

And the bodie, shalbe indued vwith v. special giftes, As brightnes, swiftnes, & subtilnes, able to pearse euery thing as the Sunne pearseth the Glasse: impaf- sibilitie, neuer to suffer paine of hunger, or thirst, could, or heate, sorovv, ne sick- nes, trouble or heauines: and Immortallitie euer to liue in, Ioy, and al felicitie, and neuerd ie.

Al vwhich, vwhen I concider & perceiue and that thou o Lord might haue made me a stone, stub, or anie other deade creature, and haste not so done: But of thy

thy especial great mercye, hast aduanced
me so worthilye, hauing made and abled
me, to be an heyre, and to Inherite the
high blisse of heauen, in the companies
of Angels and al Sainctes, there with
them thee to praise, thee to loue, and in
thee to loye, world without end: I can-
not but with sorowful harte, lament my
great Ingratitude towards thee. O merci-
ful Lord, for thy great mercye, forgeue
me al my synnes I beseech thee: & accord-
ing to the multitude of thy compassions
take pitie vpon me: And geue me grace
daile to goe forward, in thy holy seruice,
Faith, Feare, and Lone: and in the same to
continue, to my liues end.

*A Praier for mercy and forgeuenes of sinnes
and for Grace to geue God thankes
for his Benefites.*

HAUE mercy on me o God and of thy
especial Grace, graut me that I may
with al my wits, bodily & ghostly thanke
thee entirly for al thy benefits, calling

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D to my

to my helpe , our Blessed Ladie , with al
the number of Electe , to Praye and be-
seche thee Lord of thy great goodnes to
gtaunt the same , and to haue mercie on
me , and forgeue me my sinnes : That we
together may thankē praise , & laud , thee ,
nowe and euerlasting . *Amen.*

O Lord , for the gifts of Fortune we
Laude and praise thee , saying *Laudamus te :*
And for the giftes of Nature , wee Blesse
thee , saying *Benedicimus te :* For thy gif-
tes of Grace , we Adore and worship thee ,
saying *Adoramus te :* And for thy mer-
ciful keeping , guiding , and gouerning
vs in this life , we glorify thee sayinge .
Glorificamus te : And for thy great mercy ,
and metit , of our last reward : *Gratias agi-*
mus tibi propter Magnam gloriam tuam. *Amen.*
Praise to God for his long suffrance , and cal-
ling , and receauing , sinners , to his Mercy .

O Lord God almighty , I Laud & glori-
fie thee , for al thy mercies , which
thou hast alwyais shewed to sinners , paci-
ently .

ently abiding for them, mercifully Calling them, benignely Receiuing them, abundantly geuing grace to them, and to such familiarity admitting them, as though they had neuer sinned. O merciful Lord, and pacient God, what shal I say to thee, for al these thy ben fits? What lauds and thankings, shal I yeld to thee? For if al my sinnes were auoided from me, yet were I not worthy for the least of them to geue condigne thankes vnto thee, but as a wretched sinner may, with al my harte I Laude, thee, I Thanke thee, I Honoure and worshippē thee: And al Laude and Prayse be euer geuen vnto thee, worlde without ende. *Amen.*

The Conclusion.

O Holy Trinitie in Vnitie, & Vnitie, in Trinite, three in one, and one in Three: merciful and pitiful in al thy workes, gracious in thy giftes, and God of al bounty: vouchsafe to heare benignely me thy wretched and sinful seruant, and

D ;

with

with me , al the Sanctes of thy Heauenlye Courte , beseeching thee of mercye and forȝeunes for my great ingrauitude towards thee. This Praise and shankes geuing o Lord , which I presume to offer and yelde vnto thy Diuine Maistrie : Be it , through the merits of our Sauour Iesu Christ the prayers and, of al thy Elect, accepted and alowed, in the Eates of thy mercy and pitie. Raise me vp o Lord, and mercifully releue me. Graunt pardon of al my sinnes paste , forȝeue my gilte present: & defend me from al to come. *Amen.*

Peter Aug. Credo. Te deum.



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